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the SEMI



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Chastity, Celibacy and the Church: Re-examining a Communal View of Human Sexuality

SEX, SUSHI AND SPIRITUAL FORMATION

By Ruth Vuong

Our family's been watching *Shota no Sushi*, a Japanese serial that follows a young man's journey from his provincial town to Tokyo with an ambition to become Japan's number one sushi chef. While this may be difficult to picture for those of you who are not easily seduced by the pleasures of raw fish, great drama arises when Shota enters several competitions where the most exquisite sushi is made. After watching an episode, we are tempted to rush over to L.A.'s Little Tokyo to savor more sushi than we could possibly afford. We recently learned that Shota is based on a comic book in a genre of Japanese food comics that were created in the aftermath of World War II when Japanese children did not have enough to eat. The idea was that as children looked at the comic books, their hunger pangs would be relieved a bit by imagining the glorious food.

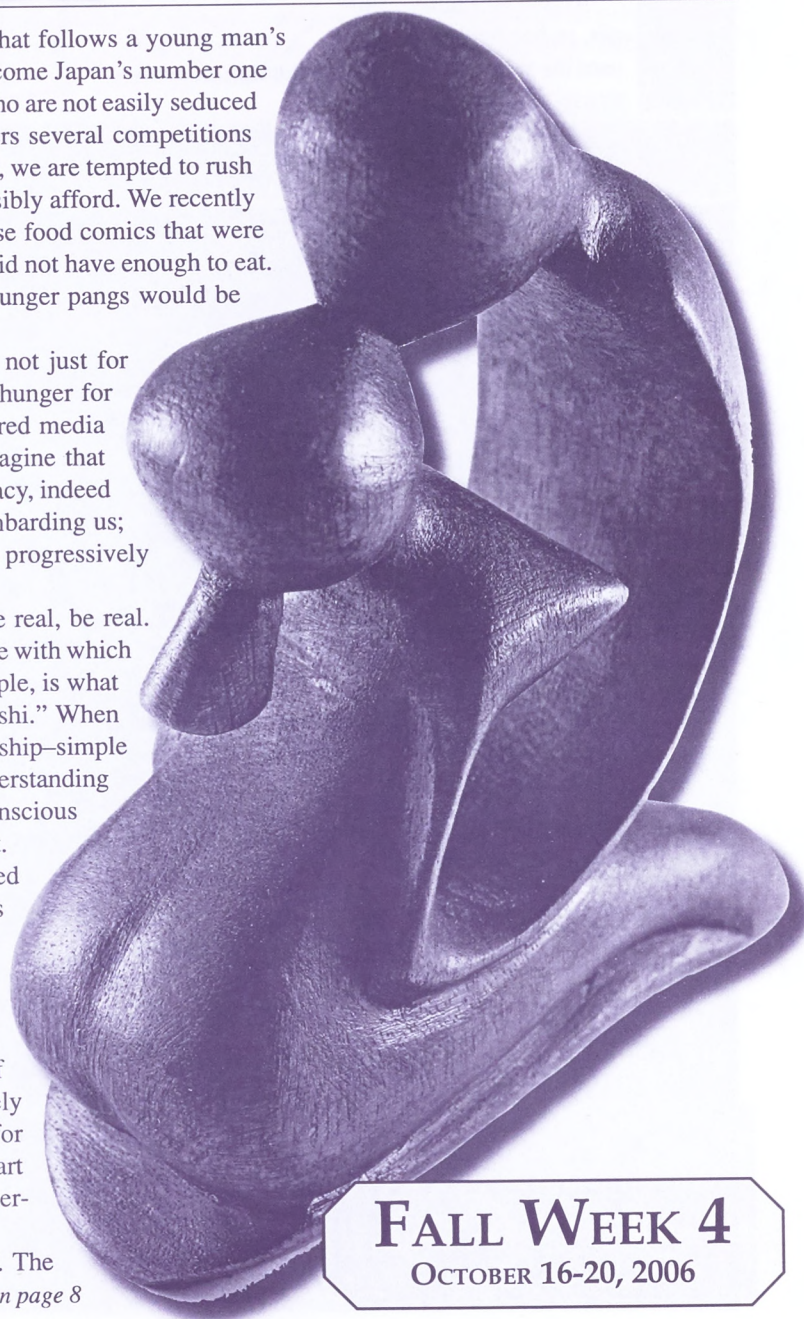
Similarly, we live in a society where people are starving, but not just for food. In the aftermath of decades of radical social shifts, people hunger for deep relationship and true community. In their place, we're offered media images of readily available physical intimacy that lead us to imagine that sex, for example, will make us "happy." The scarcity of real intimacy, indeed "real sex," generates so many images of longing relentlessly bombarding us; we begin to feed on the false promise of the imaginary, while we progressively lose touch with our memory of the real.

Yet, God calls all his children to know the real, experience the real, be real. This is as true for people's practice of sex as anything else in the life with which God has graced humanity. Our comic book hero, Shota, for example, is what we might call a chaste practitioner of sushi. He pursues "real sushi." When competing, he relies on the "spirit of sushi" more than showmanship—simple things like knowing and respecting the patrons he serves, understanding nature's seasons and conforming to its harmony, and showing conscious gratitude for the creation with which people commune as they eat.

The morning after viewing yet another Shota episode, I happened to discuss with Carmen Valdés, Director of Student Services, plans for the upcoming visit by Lauren Winner, author of *Real Sex, the Naked Truth About Chastity*. "All you have to do is put up a sign with the word 'Sex' on it, date, time, and location, and people will show up," Carmen told me. She was right—it would be hard to overstate how simple the publicity for this event would be. If we put up a sign with the word "Chastity" on it, however, it's likely we'd really thin the crowd. Paula Gibson, the graphic designer for Lauren's book jacket, knows this. The font size she uses for the part of the title that reads "the Naked Truth About Chastity" is considerably smaller than the font for the part that says "Real Sex."

Font sizes aside, chastity is baseline spiritual formation stuff. The

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FALL WEEK 4

OCTOBER 16-20, 2006

For over a year we have tossed around the idea of putting together a SEMI devoted to the topic of sexuality. But each time the topic has come up, we inevitably shoot it down. While there is always interest in talking about sex, it seems like "there's nothing new under the sun." We must change our approach to sexuality if we are to say something new in this oft discussed issue.

Most Christian approaches towards sexuality focus on two categories: single and married or put more bluntly: those who can have sex and those who can't. This sort of discussion of sexuality fragments the Church, separating the marrieds and singles, when in reality both struggle to embrace and understand their sexuality.

In contrast Lauren Winner, in her book *Real Sex*, uses the word chastity to describe the

call all people have in navigating sexuality. For her, chastity is not simply defined by the absence of sex but by the purity and personal integrity of conduct in relation to our sexuality.

Through chastity, sexuality becomes a communal struggle we can all understand and engage in.

Additionally, Lisa (the production editor) and I have been very deliberate in the artwork we have chosen for this issue. We recognize that art is a vehicle which reflects our perceptions of sexuality, as well as gives us an opportunity to dialogue about the subject. As we look again, let's find something new as we seek to understand, embrace, and glorify God with our sexuality.

Michelle Harwell
SEMI Editor



We want to hear from you! If you would like to write for the SEMI or respond to something you've read, please contact us at: semi-editor@dept.fuller.edu. All submissions are subject to editing for length and clarity.

LAUREN WINNER

Author of *Real Sex: The Naked Truth about Chastity* will offer two talks on campus Wednesday, October 25

Chapel

10:00-11:00 a.m. Travis Auditorium
"Lies the Church Tells about Sex"

Reflection and Response

11:00 a.m.-12:00 p.m.
Faculty respondents Steve Simpson and Kara Powell

Lecture, Discussion and Book Signing

7:00-8:30 p.m. Payton 101

- Faculty respondents Richard J. Mouw and Linda Wagener
- Lauren Winner will be discussing the difference between marital and nonmarital chastity.
- Her books will be available for sale and signing.

Lauren F. Winner, former book editor for Beliefnet, is the author of three books, *Girl Meets God*, *Mudhouse Sabbath*, and, most recently, *Real Sex: The Naked Truth about Chastity*. She has appeared on PBS's *Religion & Ethics Newsweekly* and has written for the *New York Times Book Review*, the *Washington Post Book World*, *Publishers Weekly*, and *Christianity Today*.

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Letters to the editor: The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@dept.fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreyssler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Ads" section and charged per word. All requests should be made through the ads coordinator.

Submission	Deadline
Fall 7	Oct 23
Fall 8	Oct 30
Fall 9	Nov 6

A CHASTE MARRIAGE?

A Reflection by Carla Grace Morquet

I began to ponder what chastity could possibly have to do with marriage after learning that Lauren Winner would be speaking on the subject of sex in Christian marriage. Formerly, I thought of chastity in two general ways: 1. the way single persons should carry themselves and, 2. God's ability to make us pure like fresh driven snow. I had no concept of chastity in marriage; the idea wasn't on the radar screen. My thought was marriages blessed by God must be "okay," a good thing. Marriage was like stepping through a looking glass, on the other side was "all" that God intended marriage to be. If there was anything wrong with the couple before marriage somehow the magic of the ceremony, the pronouncements of the preacher and the marriage certificate made what was wrong turn right. This viewpoint, in hindsight, is probably a reflection of my consumption of fairy tales. Subconsciously, I believed the institution of Godly marriage could shield a couple from acting out the vile tendencies of the world and turn them into wonderful people whose only care in the world is the needs of the other person. Of course, this defies the reality that Christian people bring their foibles, resentments and issues into marriage just like everybody else. Marriage, too, requires the transformative healing

blood of Christ.

Intimacy is often equated to sex. However, I recently, heard a married Christian couple on the *James Robison Show* dispel this notion. The featured couple counseled other married people. The husband basically said true intimacy had little to do with sex, although sex is included. Intimacy actually has to do with the creation or the existence of a safe place for both partners to be. In this view there is a link to chastity in marriage.

Years ago I attended a marriage reception wherein the new wife stood at the microphone before her guests and announced, regarding sex, that the marriage bed is undefiled and that in this regard a married couple was free to do as they pleased as long as

it didn't involve third parties and animals. To that she received agreement and hoots. She was going for more than laughs; she was very serious in her understanding. She was also attempting to inform and educate the rest of us about her standard, one that she took a lot of delight in because of the prospects of sexual freedom offered within the stated boundaries.

This newly married Christian husband and wife had gotten this understanding in their pre-marital counseling class, wherein the counselor had given the group those vivid parameters for an undefiled marriage bed. The counselor served as an authority, rightly or wrongly. Every now and again I've pondered her words wondering if that standard was true and if physical acts were to be the limit of what God intended. I had my doubts.

In my search for answers I found one book that has illumined what God intends on the subject of chastity in marriage. The book is called: *In the Image of God, Marriage and Chastity in Christian Life* by Heini Arnold. I'm certain that there are other informed authors on the subject both current and past.

I want to highlight several of Arnold's points that gave me a new way to think and a bit of a handle on what God might have in mind for purity in marriage. For starters, in his chapter called "The Glory of Purity" Arnold seems to say purity in relationship with God is devoid of lust, selfishness and the like. In purity there is no sense of doing what one pleases under the umbrella that the marriage bed is undefiled. With purity, for instance, you get an expression of tenderness which is an element of love. Arnold says of tenderness that it's the "...greatest protection against naked lust and has a healing quality." Another element of purity and love says Arnold is a "...complete Yes, a wish to surrender one's heart to the other and a longing for uniting. All of this must be completely under Jesus." This longing for uniting mirrors God's longing for uniting with his people and reflects a smaller unit of community.

Surely there is more to be said of chastity; there's the filling in of details, the how-to's. Nevertheless, with the foundation provided by Arnold's book and further pondering of Scripture I have a greater understanding of what God requires of Christians in order to begin to fulfill Ephesians 5:31, "...and the two will become one flesh" and "let marriage be held in honor by all, and let the marriage bed be undefiled..." Hebrews 13:4.

In the mix of all of this, is a strong sense that we need to be taught what chastity in marriage is to be. Our fallen nature hinders our ability to behave in a pure fashion toward one another. It isn't natural. Just as children have to be taught how to be grateful, to share, not to hit and bite their friends, those soon to be married and those already married would benefit from lessons on chastity in marriage.

Carla is a 3rd year MDiv/MTA student who shares an interest with her husband and daughter in lizards, barking frogs, and other crawley things.



LETTERS TO THE EDITOR

Pat McCullough writes in his review of "An Inconvenient Truth" that he would like to "see 'regular' people changing their behavior to make the environment a better place." Here's one easy way I've found to make life a

little greener: sign up for a daily email from "Ideal Bite" (www.idealbite.com) for smart, simple tips that will help the earth. They range from clever (share showers to save water) to informative (which oil company is putting profit back into alternative fuel research?) to downright scary (I learned my Nalgene bottle is made from #7 plastic, which leaches a chemical known to cause miscarriages!). It's an easy way to make a difference in your own life and in the world.

Stasi McAteer



EMBRACING YOUR CURRENT STATE

A Reflection by Laura Rector

A younger friend starting her second year of college made an interesting remark to me this week, "I'm sorry, but I'm one of those people who really wants to get married. I want a kind of closeness to people that friendship just doesn't provide."

"Why are you sorry?" I asked her. "God made us to be in relationships." Like many single people, she is looking for intimacy and companionship. Is this view right or wrong though?

God certainly values and affirms singleness as much as marriage. Jesus was single. Paul most likely was also single. At the same time, we know that Peter was married. God can use both states in ministry.

How then can Christians affirm both singleness and marriage without giving singles a guilt complex? We either tend to make them think that "I'm not good enough to be married," or that "I'm sinning if I desire to be married."

I attended conservative Southern Baptist schools where the married at times made singles feel inferior. Friends had diffi-

culties getting pastorate jobs and one was directly told by a mission board representative that she needed to be married. When I moved to California to attend Fuller, one married female friend said, "But don't you ever want to get married?" meaning that if I pursued Ph.D work I would be forever single. Another time her husband assumed that I couldn't cook, because I was single.

This kind of pressure is certainly misguided. Marriage becomes an idealized status. It becomes the unattainable and the all-important theme of many singles' lives, as women and men start constantly weighing each other's "value" from the first meeting instead of just enjoying friendships. It causes singles to get impatient, going from relationship to relationship in hopes of "the one," hurting others in the process, and wondering what's wrong with them if they can't achieve the "higher" status of marriage. It causes others to stay in bad relationships. It creates a polemical community, with the married on one end and the singles on another, instead of just viewing people as people.

Paradoxically, many of those same friends reassure me if I mention the idea of marriage at all that I just need to wait and pray for "God's will," and that if I crave a relationship, then I am sinning. They would dash all hopes rather than give me false dreams or to encourage me that I am valuable, that I am loved, that I am a beautiful child of God, that I have something to give in my relationships, and that someone else could value me in a more than platonic way.

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St. Mary Magdalene. Titian. c.1530-1535. Oil on wood. Palazzo Pitti, Galleria Palatina, Florence, Italy.

SEX AND SINGLENES FROM A DIVORCED PERSPECTIVE

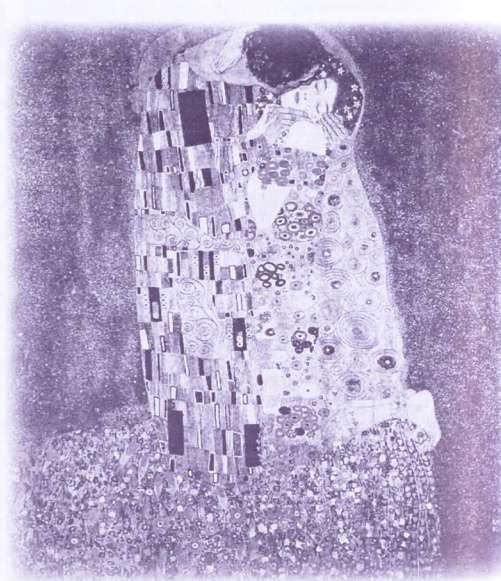
A Reflection by Tony Mills

Let me say two things without hesitation: I am divorced and I love sex. I wear neither fact as a badge of honor, nor am I ashamed of either. It is what it is, and my story is yours for the taking. Right now I only wish to offer some thoughts on the issues of sex and celibacy from someone who is not quite single and not quite married, but divorced, and currently not in a committed or sexual relationship. If you think it's hard for people who have never been married to abstain from both sex and rushing into marriage (the latter largely to attain the former), try having sex on a regular basis and then being cut off from it. For many men at least, sex is like Pringles: once you pop you can't stop, and I am not pretentious enough to withhold the fact that this is a real struggle that I face as a divorced male. But most American men will tell you the same if they're honest, Christian or not. It is that last clause which causes all the mess. That is, Christian faith. The Church has, more often than not, privileged reproduction over what actually gets us there, inherently if not explicitly defiling the beauty of sexual ecstasy. However, it is precisely because of the raw desire for this beauty that we must avoid both licentiousness and repression.

For the sake of practicality I must forego a full theology of sexuality, which is what is really required for us to comprehend more wondrously that which is at stake in this issue. Instead I will speak from my heart and experience. Yes, being divorced has had unfortunate consequences for my sexuality, and no doubt it is partially sexual imperfection which led to the separation, on both my part

and my wife's. At this point in my life, pornography is an issue, one night stands are a thought, and shallow physical relationships are only nostalgic alternatives to responsible manhood, recalling those days when sexual curiosity first dawned and the prettiest girls were the targets for mere kisses rather than rings. On the other hand, joyfully, I have had the honor of a

number of close friendships with people who have taught me the need for intimacy and instilled in me a yearning for lasting, com-



The Kiss. Gustav Klimt, 1907-08, Oil and gold on canvas, Österreichische Galerie, Vienna.

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A DIFFERENT KIND OF WORSHIP

By Ryan Bailey

This past August, a group of students and staff traveled to China to learn about worship and to participate in the growing relationship between Fuller and the Chinese Christian Church. The following is a reflection from Ryan Bailey, one of last year's chapel interns and participant in the trip this summer.

The theological reflection component of the internship I completed with the All-Seminary Chapel program at Fuller equipped me to recognize the differences between worship in the United States and worship in China. Last year, I acquired a rubric that allows me to evaluate worship theologically as well as (I hope) objectively. As those of us on the planning team for All-Seminary Chapel planned future services and reflected on those in the past, we strove to meet certain criteria that defined what good worship looked like in each service.

One of those criteria is that worship should be participatory. Unfortunately, many worship services in the United States fall short of the mark here, and do not achieve the standard of "full, active,

Considering the circumstances that the Chinese church has witnessed within the last fifty years, it is indeed noteworthy for someone to state that at no point during those years did they regret entering ministry.

conscious participation" of the congregation as set by the Second Vatican Council of the Roman Catholic Church, for instance. It is certainly not always true, but too often worship is perceived as, if not intended to be, something that is performed by a few and observed by many. This was clearly not the case in China. At each church we attended, nearly the entire congregation gathered thirty minutes before the beginning of worship to learn the songs for that day. In some cases, these rehearsals seemed rather arduous as the appointed leader worked tirelessly to ensure that each congregant would be able to sing each song without any restriction of unfamiliarity with melody or lyrics. The fruit of this labor was clearly evident as each service was filled with hearty singing.

Another criterion we learned to evaluate worship by at Fuller is that worship should be reverent. This does not mean that worship must always be somber and may not ever be playful, but it does mean that we always remember that it is none other than our most holy God whom we worship. When worshipping in China, though I could not understand what was being said or sung most of the time, I had a strong sense that something sacred was happening. Worship began in prayerful silence, and each congregation was fully attentive throughout the service. In addition, significant numbers remained in their pews or came to the front of the church to pray following worship. God's presence is clearly sought in earnest by Chinese worshippers.

The seminary students we met with in China displayed an equally earnest desire to pursue God's call on their lives. As I heard

them describe their lives and experiences some similarities could be noted. We share a great deal in common simply because we are all engaged in the enterprise of theological education – something in which relatively few are involved in any society. However, this is where differences between us also begin to arise. While seminarians in the United States may be in the minority compared to their counterparts in other professional schools, they are not required to make many of the sacrifices that Chinese seminarians do. Many Chinese seminary students travel to rural areas each weekend to preach, and are thus thoroughly immersed in field education throughout their seminary career. These students also live in relative isolation from their families most of the time, even though the seminary may not be far from their homes. In general, it seems that the period spent in seminary in China seems to be a much more focused, intensive time than it may be in the United States.

One elderly pastor we met in the city of Hangzhou is keenly aware of the challenges Chinese Christian leaders face, as he has been serving in ministry for over 50 years. His name is Reverend Sun Xi-pei, and like many of the older pastors I know, he possesses a gentle spirit and wisdom that was easily sensed as he discussed the church and ministry in China with our group.



Not long after I realized that God was calling me to ministry and decided to attend seminary after college, I spoke with a retired pastor who had served my home church as interim pastor for over two years and who had baptized me while he was there. When he learned that I was going into ministry, a genuine smile came across his face, his eyes brightened, and he said to me, "You'll never regret it." I was reminded of this pastor as Rev. Sun began to share about his life and ministry with us. He told us that he was a third-generation Christian, and that when the time came for him to choose his profession he had two options: he could teach or he could become a pastor. He told us, with a smile on his face as well, that he had never regretted choosing the latter.

Considering the circumstances that the Chinese church has witnessed within the last fifty years, it is indeed noteworthy for someone to state that at no point during those years did they regret entering ministry. For three decades, China underwent what is known as the Cultural Revolution, which, as Rev. Cao, Presi-

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EMBRACING SEXUALITY THROUGH ART: W

He is composed in an ideal state, without flaw, and completely naked. While this may seem slightly too humanistic for Christians, I always d
also of 'flesh.' When we read John 1, "the David" says, wild

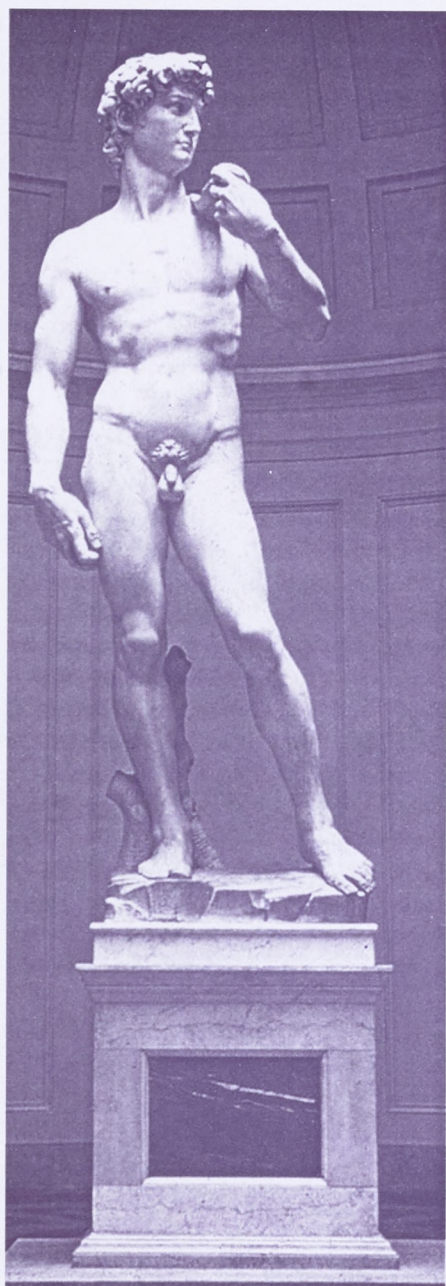


Fig. 2: *David*, Michelangelo, 1504
Carrara Marble, height 517 cm
Galleria dell'Accademia

Throughout the history of the visual arts, the human body, love and human sexuality have been central themes. In a variety of forms and styles, humans have grappled with the nature of their bodies, sexuality and relationships to each other. To address sexuality specifically, there are a variety of ways that humanity has visually represented its function, purpose and value. Throughout history sexuality has been represented as a celebration of humanity, human pleasure, and the product of the male-female sexual relationship: procreation. By exploring the variety of expressions contained in artistic endeavors, one can glean a picture of human sexuality and make some critical assertions about the purpose of sexuality. I will focus on three elements pertaining to sexuality in this rather short article: (1) procreation, (2) the human body and (3) marriage/relationships.

1. Some of the earliest pieces of western art, including the *Venus of Willendorf* (fig. 1), were fertility figurines that celebrated the female body, sexuality and the power to bring forth life. In the pre-historical time period procreation dominated the needs of humanity. It is not surprising that humanity's first visual expression in the West pertained to the theme of fertility. Unlike the ideal naturalism which would follow this small

figure, the *Venus*' body is full, rotund and exaggerated, tactile, the sexual—there is no denying her bulbous breasts—but she is also winsome, a face, thus representing all human sexuality. From the beginning of humanity, the function of sexuality, that is procreation, has framed our understanding of the sexual relationship.

2. Human sexuality is bodied, as well as spiritual. Over the course of the history of art, the human body has been celebrated and elevated. Without a proper notion of the value of the human body, one cannot have an accurate view of human sexuality. Probably the most famous statue of the human figure is Michelangelo's *David* (fig. 2), which shows the young, triumphant man in full perfect flex. Michelangelo's statue shows an enfleshed man, who is intensely human. He is composed in an ideal state, without flaw, and completely naked. There is no part of his body that is shameful, wretched or to be judged. When this may seem slightly too humanistic for Christians, I always remind myself that we are not only promised a resurrection of 'spirit' but also of 'flesh.' When we read John 1, "the David" says, we should realize that "the word became flesh."

3. Finally, the human sexual relationship, particularly within marriage, dominates portraiture and sculpture throughout history. Rodin's *The Kiss* (fig. 3) shows two human forms emerging from stone in a perfect embrace. Rodin shows minimal contact between the two lovers and celebrates the beauty of the sexual relationship. Like the *David* these figures are perfect specimens of human flesh and their tender embrace shows the intimate nature of human sexuality. While it is unclear about the nature of this relationship other than its sexuality, it is clear that Rodin views sexuality as a union in the most intimate sense.

Finally, it is not only naked and perfect bodies that celebrate human sexuality. Marriage, and portraits of married couples,

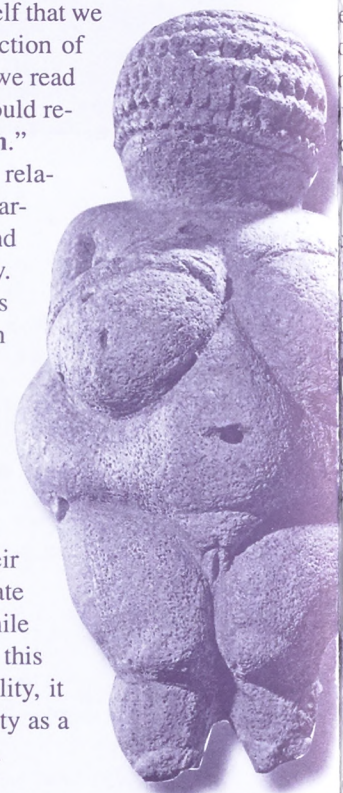


Fig. 1: *Venus of Willendorf*, c. 28,000-22,000 BCE, Oolithic limestone, Naturhistorisches Museum, Vienna.

****Note:** The history of world art is an enormous topic and completely outside the scope of a 500-700 word article, let alone the vast array of literatures already written about the subject. For this reason, I am focusing solely on Western Art and on a select and highly limited number of pieces. For more information on the history of art, Gardner's *Art Through the Ages* is an accessible and easy to read survey of world art and *Painting the Word* is a great introduction to

W ART HISTORY ILLUMINATES HUMANITY**

By Lisa Wiegel

There is no part of his body that is shameful, wretched or to be judged. I told myself that we are not only promised a resurrection of 'spirit' but would realize that "the word became **flesh**."

While the relational and communion of the sexual relationship. Jan Van Eyck's famous painting *The Marriage of Giovanni Arnolfini and Giovanna Cenami* (ca. 1434) shows a well-dressed couple in their bedroom. In the painting, the couple only touch their hands, but the implication of their sexuality is implied by the red bed just behind the couple. Here sexuality is subject to the marriage relationship and the relationship of marriage.

So, what have we gleaned from our whirlwind tour through the span of human artistic endeavor in the West? I think we can take away several

themes. First, human bodies and human sexuality are to be celebrated and seen without shame. Second, the function of the human sexual relationship, meaning procreation, is an important element of understanding sexuality, but it is not the only element. Third, sex is a part of a greater relationship, that of marriage. As a single woman I know that sex is not a part of my daily life the way that it is in a marriage, but sexuality is. All humans grapple with sexuality, throughout history, and it is nothing of which we should be ashamed.

When she's not at Fuller studying the implications of visual art in the middle ages, Lisa likes to sit in front of paintings at the Norton Simon, write poems, and wander through the gardens at the J. Paul Getty Museum.



Fig. 4: *The Marriage of Giovanni Arnolfini and Giovanna Cenami*, Jan Van Eyck, 1434, Oil on wood, National Gallery, London



Fig. 3: *The Kiss*, Auguste Rodin, 1886, Marble, Musee Rodin, Paris.

attitudes and expression in Christian Art. Furthermore, as a Christian who is both an artist and who values the arts, I must comment on the under appreciation and marginalization of the artistic endeavor in the Protestant Church. The history of art is a history of valid human expression. Therefore, it behooves us to respect and value those in our communities whose self expression through the arts helps us understand each other, ourselves and God better.

SUSHI *Continued from page 1*

practice of chastity forms us in God and for God. As Winner writes, "Chastity, too, is a spiritual discipline. . . . It is not only a state—the state of being chaste—but a disciplined, active undertaking that we do as part of the Body [of Christ]. It is not the mere absence of sex, but an active conforming of one's body to the arc of the gospel." (*Real Sex*, 126). She goes on to say, "The unmarried Christian who practices chastity refrains from sex in order to remember that God desires your person, your body, more than any man or woman ever will" (128-129). Whether single or married, chastity is a discipline that directs us to God: ". . . one does not avoid or refrain from something for the sake of rejecting it, but for the sake of something else. In this case, one refrains from sex with someone other than one's spouse for the sake of union with Christ's Body. That union is the fruit of chastity" (129).

The practice of "conforming one's body to the arc of the gospel" can involve another spiritual discipline—discernment. It takes discipline to discern the real from the imaginary. In our attention-deficit disordered society, we can be distracted continually from reality, especially the ultimate reality—God. We can too easily feed on the dazzling yet empty images around us, confusing sex with love, freedom with indulgence. Yes, we're made as sexual beings—and sex,

along with every good thing God created, is meant to lead us to God, not away from him. At bottom, all human yearning is for God, from whom we all come and to whom we all are going.

To borrow Augustine's phrase, too often we do not know how to "order our loves." This "ordering of our loves" is the central work of spiritual formation. It needs to be a central part of seminary education, too, and is one reason why President Mouw, after listening to groups of students describe to him confusion about sexual integrity, arranged for a time when our community could discuss these issues publicly, as we more consciously "order our loves." After all, we can't give what we don't have. At some level, we know that others already look to us as they seek their way, quickly noting our integrity, complicity, or hypocrisy with respect to the practices and spirit of the world around us. And we know this only intensifies as we enter vocations of counseling, ministry, teaching or mission. As she describes her journey to chastity, I am struck by how often Lauren quotes a pastor who has counseled her, mentions a community who has prayed with her, cites a theologian or spiritual writer who has taught her. The plain fact is, we need each other if we are to go the distance with God—and we are needed to help others along their way. As we "conform our bod-

ies to the arc of the gospel," we find hope, then joy as we realize the reality of Jesus' words, Happy are the pure in heart, for they

In addition to being a sushi fan, Ruth enjoys tamales, cream cheese and almonds, moon cakes, pho, shabu-shabu, anything from Porto's, fried green tomatoes, spicy meatballs...



Morality Bites:

Morality, Ethics, and the Cinematic View

The 2006 Reel Spirituality Conference
Friday, October 20, 2006 8 am - 5pm
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SEX *Continued from page 4*

mitted sex. I have been fortunate to watch the struggles and growth of male friends in my life, whether single or taken. I have learned invaluable from observing romantic relationships and watching marriages come together. But most importantly, I have been abundantly blessed by close relationships with various women in my life. Some of them I have wanted romantically, some not, but being close to them, listening to their hopes, dreams, fears, struggles, and laughter, just listening to their hearts, has called all of the lustful temptations into question, challenged their power, and exposed their illusion. This does not mean I have no desire for sex or romance—far from it—but it does set that desire in the context of a full relationship with a whole person, weaknesses and ambiguities, zits and all. In this light, the first question about sex has nothing to do with what is right and wrong, but perhaps what is real and counterfeit. Physical frivolity and apathy is simply second-rate to true vulnerability and devotion. The former, despite all appearances and popular propaganda to the contrary, is actually bereft of passion. When you no longer have to hide your heart from your lover for fear of abandonment or embarrassment, then the excitement of sexual pleasure is at its utmost, free to roam wherever the imaginations of a woman and man will take them. Celibacy, then, is a value

only to the extent that anything else between two people would be delusory, abusive, and masochistic without the bountiful frailty of loving and being loved and knowing and being known. When this true intimacy grows between two people, eventually anything less than sex is perverted; sex at its most intense, rebellious, delicious abandon.

If you've been missing Tony's movie reviews, so have we: Tony recently moved back to Minnesota. But don't worry folks, he's coming back to a seminary near you this January!



Corrections:

A portion of Russell Kirby's article *Warming Up to a New Diet* was omitted. It should have read: The 10 billion land animals that are slaughtered each year in the U.S alone; the 90,000 cows and calves that are slaughtered every 24 hours; and the 14,000 chickens that are slaughtered every minute have a devastating effect on global climate. The animals we eat emit more than 20% of the CO2 "attributable to human activity."

WORSHIP *Continued from page 5*

dent of the China Christian Council, says, "was neither cultural nor a revolution, but a catastrophe for the entire country." During the Revolution, religion was prohibited by law and churches were forced to close. This black mark on the history of the relationship between Chinese society and the Church does not seem to dampen the spirits of Rev. Sun. His face beamed with optimism as he told us that now is the best time in history for the church in China as people and the government work to create a harmonious society. He explained that it used to be common sentiment in China that if one more person became a Christian, then China had one less citizen. Now that outlook has changed as one new Christian is interpreted to be one more responsible Chinese citizen. To illustrate this notion, Rev. Sun told us of a meeting he once had with a mayor of a small town where there were two churches. Rev. Sun thanked this mayor for allowing two churches to exist in his town, but the mayor replied that he should be thanking Rev. Sun and all Christians for the positive impact these churches had on the community.

As a student at Fuller, I am proud to be affiliated with an institution that has committed itself to partnering with others to strengthen the work of the Church, especially in China. One of the greatest needs cited by church leaders we spoke with in China was for theological education and training. Therefore, I hope that Fuller will continue to do all it can to strengthen theological education in China. I also hope there will be more opportunities for exchange among students from Fuller and China. As more people witness what God is doing and become personally linked with our Christian brothers and sisters there, I am certain that the churches those students will pastor, the organizations they will lead, and all the people they will serve will only benefit from a Christian leader who has sojourned among God's family in other parts of the world and experienced just how small that world is after all.

When he's not writing liturgy for worship services, Ryan (3rd Year MDiv) is cheering on Purdue. Go Boilermakers!



EMBRACING *Continued from page 4*

At one point, I came to believe that no one could possibly love me or view me in a romantic way. Like my young friend, I felt guilty if I was attracted to someone or if I craved marriage.

This false guilt directly contradicts the relational impulse of creation though. Scripture teaches that the crown of creation was a beautiful relationship between man and



Girl Before a Mirror, Pablo Picasso, 1932, Oil on Canvas, Museum of Fine Arts, Houston, Texas.

woman (Gen. 1-2), full of intimacy and companionship. Human beings were made to be relational. There is absolutely nothing wrong with craving an intimate relationship, with having questions about singleness, with hoping for companionship and a family. God made us relational, just as He is relational! Yes, marriage is hard work—and sometimes getting there is hard work, too (ask Rachel or Jacob), but it has its value. We need to recover that value in a society where half of marriages end in divorce and

where more than one million children will experience the divorce of their parents this year. We need to recover the benefits of working hard at relationships and valuing them more than the individual self. We need to say that relationships are beautiful even if they aren't perfect. There should be no guilt for "hoping" for something God created as good.

At the same time, Scripture portrays a myriad of marital statuses: the permanent singles (the Ethiopian Eunuch), singles who will someday be married (Rahab & Mary), the married (Elizabeth & Zechariah), the formerly married (Anna in the temple), and the formerly married who marry again (Ruth).

All are equally important to God. What does this mean? It means whatever your current "state," you are valuable, loved, precious, and beautiful, worthy of attention and respect!

Laura is a 2nd year student in the ethics Ph.D. program. Always relational, she had two imaginary friends, Polly and Esther, as a preschooler and she spoke to them in a make-believe language! Now, she prefers real people.

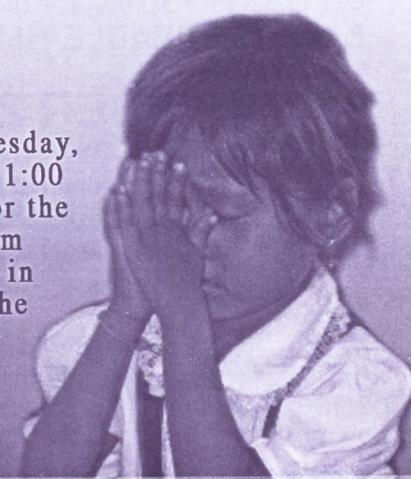


all-seminary chapel

This year's Day of Prayer is Wednesday, October 18, 2006 from 10:00 am - 1:00 pm. The Day of Prayer is a time for the Fuller community to step away from work and studies to come together in corporate and individual prayer. The Scripture that will guide our corporate prayer service is Psalm 116, and the theme of the day is *Looking Simply to God*.

Day of Prayer Schedule:

10:00 am - 11:00 am Corporate Prayer Service in Travis Auditorium
11:00 am - 1:00 pm Break out rooms available for meditation, intercession, and prayer with Fuller chaplains in Travis auditorium and surrounding lounge areas.





Fuller Happenings

Ministry Enrichment Seminar Mental Health and Aging

Tue, Oct 17, 11-1, Payton 101

Slettie Jones, Dept. of Health, LA County, will present on pastoral ministry to older adults in the church.

Prayer for the Muslim World

Thu, Oct 19th, 6-10pm, Catalyst

Join Fuller students who desire to pray for the Muslim world during the most holy Islamic night. Those who would like to participate may fast from dawn to sunset after which we plan to break fast and pray together. All are welcome whether fasting or not. Please contact Lea 396.6003 to RSVP.

Ministry Enrichment Seminar Faith-Based Conflict Transformation I

Fri, Oct 20, 11-1, Payton 101

A team from Christians Empowering Others for Reconciliation with Justice will present an introductory framework and basic skills for faith-based conflict transformation.

Free Pizza Lunch!

Oct 25 and Nov 7, 12pm

Have you worked with youth, especially in Los Angeles? Is youth ministry your passion? Are you con-

cerned about youth violence in our cities? If so, we have lunch for you. Attend focus groups to discuss peace building among youth. Must RSVP for either lunch dates. Contact Kinoti at 405.0154 or africalive@gmail.com.

SOP Free Therapy

The School of Psychology is offering free individual therapy to a limited number of students and their family members on a first-come first-serve basis. Therapy is provided by supervised students earning a doctoral degree in clinical psychology. Ideal for relationship issues, life transitions, personal growth, stress, sadness, anxiety, self-esteem, and identity issues. Duration of therapy will be determined by need, limited only by the duration of the academic year. For more info, contact Fuller Psychological and Family Services at 584.5555.

Disability Seating Accommodation

The Access Services Office (ASO) appreciates your cooperation in ensuring that chairs & desks labeled "ASO Disability Accommodation: DO NOT REMOVE" are left in their designated places. To assist students with a documented disability, the ASO places chairs & desks in specific locations throughout the classrooms each quarter. This furniture is labeled and

placed based on the needs of an individual classmate. It is very important to your classmate that the labeled furniture remain where it is placed. Questions on this matter can be directed to ASO at 584.5439 or at aso-coordinator@dept.fuller.edu.

Researching another country or culture?

Latourette Library of William Carey Int'l University, associated with the U.S. Center for World Mission, has many books on other countries, cultures and religions. Registered Fuller students, faculty and staff are welcome to use Latourette Library free of charge. Located at 1530 E. Elizabeth Street (top floor), the hours are: Mon-Fri: 10am-12pm and 1:30-5:30pm (except 5pm on Friday) Sat: 11am-5pm.

Integrational Small Group

Do you have the heart to integrate psychology, missions, and theology? Do you care about the mental health and spiritual needs of missionaries? Join a community of students every other Thursday night for thriving discussion and fellowship. For time, location, and speakers, contact Jeff Simons (buckrogers@cp.fuller.edu) or Hana Shin (hana_shin@cp.fuller.edu).

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SERVICES

Free Relationship Talk

Thu, Oct. 19, 7pm, University of La Verne

Ever wonder why it's so hard to find that "special someone?" Join Fuller alum -- Dr. Vondie Lozano to discuss "Finding Real Love: Trick or Treat?" Vondie teaches at the University of La Verne and is a licensed Marriage and Family Therapist. She works with bright young women, who sometimes feel lonely, who just want to find real love. For reservations and info, call 215.2527.

Rings, Diamonds, and Things! Walter Zimmer Co. is a jewelry design, manufacturing, and repair business founded in 1917 and located in the jewelry district of downtown Los Angeles. Owner Mel Zimmer is a longtime member of Glendale Presbyterian Church. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Phone Mel's son Ken at 213.622.4510 for information. Also visit our website: www.walterzimmer.com.

Massage Therapy. Serving the Fuller community: Susan Young, nationally certified massage therapist. Affordable rates and close to Fuller campus. Massage is good self-care! Please call 296.3245.

Auto Repair. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service. 1477 E. Washington Blvd, Pasadena. Call 798.4064 for an appointment.

Auto Collision Repair. 5 minutes from Fuller. Owned by family of Fuller graduate for 25 years. Discount! Columbia Auto Body. 323.258.0565. Located at 1567 Colorado Blvd. in Eagle Rock.

Pasadena Tire. All major brands. New/used tires, alignment, brakes, struts/shocks. 1070 E. Walnut St. 795.7240. Mon-Fri 8-5:30, Sat-8-1.

J&G Auto Service. Complete auto repair. Brakes, tune-up, mufflers. Certified Smog Station. 1063 E. Walnut St. 795.0388. Mon-Fri 8-5:30.

Psychology Research Problems Solved! Fuller SOP PhD alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods chapter tune-ups. Survey development. Provides multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final oral defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff, PhD. 310.640.8017. Email tgranoff@lmu.edu. Visa/Discover/ MasterCard/ AMEX accepted.

Sex Addiction Therapy group for men recovering from sex addiction: facilitated by Sam Alibrando, PhD. For more information, please call 577.8303.

Interpersonal Therapy Group. For men and women interested in an intensive growth experience: facilitated by Sam Alibrando, PhD. For more information, please call 577.8303.

tated by Sam Alibrando, PhD. For more information, please call 577.8303.

Therapy Available. Fuller alumni from MFT program offers therapy sessions on a sliding scale. Private practice setting, can help with depression, anxiety, trauma, childhood issues, relational issues, pre-marital and marital counseling and more. Call Alexine Thompson at 818.790.9448.

Integrative Group Therapy.

For female ministry and mental health students and professionals with food and/or body image conflicts. This bio-psycho-spiritual group focuses on healing disembodiment and processing body issues evoked in clinical or ministerial work with other women. Monday's 11-12:30pm or Thursday 7:30-9am in Arcadia. Contact: Cissy Brady-Rogers, LMFT 254.1724.

Thinking of Buying or Selling a Home or other real estate? Call Fuller alumnus David Tomberlin at Sun Coast Real Estate at 590.1311.

Interested in Spiritual Direction? Office sessions are anytime between 4-8 pm on Tuesdays. Close to Fuller. Call Wil for appointment: 318.6696.

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TIRED OF CHURCH-HOPPING BY YOURSELF?

Fuller student "hosts" are ready to take you to their church, answer your questions, and introduce you to their friends. Meet your host at the Elbow (intersection of Ford Pl. and Oakland) and go to church together. Open to all students.

Sun 10/22
Christian Assembly, 6 pm
Harvest Rock, 11 am
Hope Christian Fellowship, 10:30 am
Knox Presbyterian, 10 am

Sun 11/5
All Saints' Pasadena, 11:15 am
Evangelical Formosa Church (Mandarin), 9:45 am
First Presbyterian Burbank, 10:15 am
Mosaic Pasadena, 9:30 am

Sun 11/19
Christian Assembly, 11:15 am
Evangelical Formosa Church, 11 am
Hollywood Presbyterian, 11 am
St. Luke of the Mountains, 10:30 am

Host
Benzion Perez 5:30 pm
Tyson Grubb 10:30 am
Lisa Lamb 9:45 am
Peter Galbraith 9:30 am

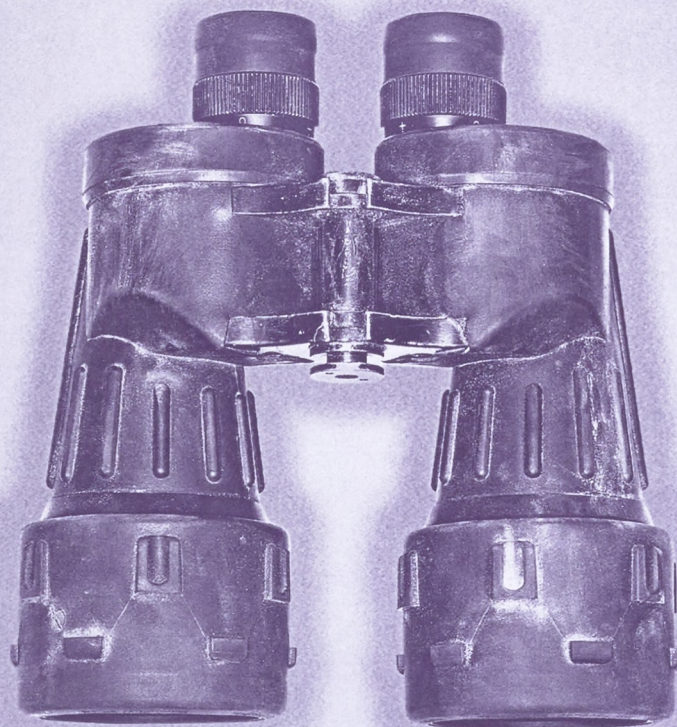
Meet at Elbow
Stasi McAteer 11 am (will walk)
Joy Chung 9 am
Sarah Hanson 9:20 am
Brian Dowd 9 am

Eric Mulligan 10:45 am
Joy Wong 10:15 am
Micka Moto Sanchez 10 am
Kathryn Streeter 9:45 am

Transportation not automatically provided. If possible, bring your car to campus.

Each group will decide on driving arrangements upon meeting.

Presented by Student Life & Services, TGU, PGU, and Office of Presbyterian Ministries. Questions? sls-office@dept.fuller.edu



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